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## WEEKLY REVIEW.

—The *Times of India* thus notices our article entitled "Was Jesus Christ a Dissenter?"

"We should certainly side with our contemporary in this controversy, but we have a fear which does not seem to have occurred to him. If words are to be used in this way, might it not be plausibly maintained that Jesus Christ was not only a Dissenter but a Freethinker, an Infidel, a contemner of the religion of his fathers as a divided and decaying creed, a dangerous and seditious agitator, a red republican and a communist?"

A dissenter, *ergo*, a freethinker; a dissenter, *ergo*, an infidel; a dissenter, *ergo*, a communist! We confess that we do not understand the logic of our contemporary. "If words are to be used in this way;" what words? in what way? We are not aware that there was any peculiar use of words in our article. We simply showed that there was a wide gulf between the teaching of our Lord and that of the Jewish church in his day; all who confessed Christ were excommunicated, *ipso facto*. We were careful to show that the antagonism of Christ was to the Church as it then was, not to the Church as ordained by God. The mind of God regarding that Church was set forth in the teaching and life of Christ; in the presenee of Moses and Elijah, on the Mount of Transfiguration, the voice of the Father was heard saying, "This is my beloved Son; hear him." And Moses himself, prophesying of Christ's advent, had declared that they who should not hear him, would thereby be severed from God's people. So, as regards loyalty to God's truth, it would be proper to say not that Christ was a dissenter, but that He and his were the Church, and the members of the Jewish Church in that day were all dissenters, because of their declension from the teachings of Scripture and their corruption. Looking at the matter from this point of view, if Mr. Gell's parallel between the Jewish Church of our Lord's day and the Church of England of the present day, is to be upheld, then will it follow that they who, by closely following Jesus are placed in antagonism to the Church of England, are truly the Church of Christ and their antagonists in the Church of England are the dissenters.

Now we believe that there are godly men and godly ministers, not a few, in the Church of England. And there are no people in England more harmed by the Establishment than these. Would you chain a living man to a dead body? This is what is done with the living portion of the Church of England. Spiritually they are in utter antagonism with the Ritualists and the Latitudinarians who are grasping the reins of that Church; nevertheless, they are united and amalgamated with them, as they are not with any other Christians. The great law of Christ is that all his people should love one another, and whatever system debars Christians from fellowship with their brethren, substituting fellowship with those with whom they have no spiritual affinity, must be a system hostile to their welfare. The Evangelical portion of the Church of England have inherited from their fathers "who loved not their lives unto the death" the name of Protestants; but thousands of ministers in the Church of England are teaching their people to detest this name, and the very belief and practices which their martyr-fathers died in resisting, are now in the Church of England. A new temptation is just now presented to the Low-Church party. A thousand Ritualistic ministers are petitioning for disestablishment. The temptation is for Non-Ritualists to make some additional concessions to the Ritualists, to induce them to stay in. We should not be greatly surprised if this course were pursued. What the Church of England will then become may easily be anticipated.

—At a meeting of the Bombay Church Union, Mr. Justice Pinhey, the President of the Union, gave expression to the following sentiments:

"Claiming as we do the same Apostolic Ministry, having and using the same creeds, believing in and benefitting by the same sacraments, approaching in every way more nearly to each other than any other body of Christians does to either of us, it cannot but be matter of regret that the Catholic portion of our Church should receive so little sympathy from our Roman brethren, and should never be able to work with them against our common foes, the foes of the Church founded by Christ."

It does seem sad that after so many carefully-studied imitations of the Roman Catholics, after such a monkish get-up as that of the Cowley Fathers, after the conversion of the Lord's Supper into the Mass, after Confession, etc. etc. the Church of Rome should still say to these Anglicans, I know you not. After all the sacrifices and concessions and transformations made, the Church of Rome has nothing for them but the one common curse that she pronounces against all who are not of her communion. They are still schismatics; still heretics; as regards salvability, no better off than the most outrageous dissenters. Rome will not give them even the place of Helots in her army, in the battle with the common foe. The mystery is how Mr. Justice Pinhey can entertain these views of the Romish Church and yet refuse to take the step without which he can obtain no recognition from that Church.

—A correspondent of the *Times of India* has furnished some extracts from a "Catechism for the Children of the Church" used by the Cowley Fathers.

Page 29. "Salvation cannot be looked for out of the Church. All dissenters commit a very grievous sin, and it is wrong to join in the worship of dissenters."

So says the Church of Rome, ranking the Cowley Fathers and all their flocks among the dissenters.

P. 53.—Q. "How can we be freed from sin after Baptism"?—A. By absolution!

Q. Who can give absolution?—A. A priest.

It is a common saying among the Hindoos that the Gods are subject to muntras, the muntras to Brahmins; consequently, the Gods are subject to the Brahmins. This very exaltation is sought for "the priest" in the "Catholic" system. In Rev. xiii. 11-17, we read:

"And I beheld another beast (*therion*) coming up out of the earth; he had two horns like a lamb and he spake as a dragon. He exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast.—Saying to them that they should make an image to the beast. And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads, and that no man might buy or sell, save he that had the mark, or the number of the beast or the number of his name."

—There is a great deal of distress in Beyrout and Damascus and other parts of Syria, among the families of those Mahomedans who have been drafted for the war. A letter dated Beyrout, Apl. 12, in the *Christian*, gives an appalling picture of the misery. Mothers have been seen going about the streets of Damascus, offering their famishing children for sale. The Christian residents of Beyrout have been raising subscriptions in their behalf, and have been distributing flour etc. They did the same, year before last, during the outbreak of Cholera, and some of the Moslems were then heard exclaiming, "Wonderful! only 15 years ago we were killing their husbands and fathers, and now the Christians are feeding us!" Would it now be well if Mahomedans in India came to the help of these suffering ones? At all events we hope that Christians will not withhold the succour so much needed. Among the Mahomedan soldiers embarking at Beyrout for the seat of war, there has been a distribution of Arabic and Turkish Scriptures and portions. There was a great eagerness to receive them.

—In order to obtain a spring of water in a well, a Hindoo, instructed by an astrologer, employed two Mahars to throw a boy of 12 years of age into the well and kill him. This was at Sholapore the other day. This idea of the efficacy of human sacrifices in securing favours from the Gods, is so ingrained in orthodox Hindoo nature, that there is reason to believe many lives are thus sacrificed yearly, in different parts of India, the murderers escaping detection. When any great work is undertaken by Government, it is not unusual for a panic to get possession of people's minds, under the idea that their children will be seized to be offered up as propitiatory sacrifices.

—We suppose it is not an uncommon thing for a person to send a letter to the post by a servant, giving him the money to buy a postage stamp. It is well to know at what peril this thing is done. A Miss Mary Donelly of Calcutta, did so, as would appear from the evidence of her mother and brothers, and yet because the letter was found in the the post-office with a *defaced* stamp on it, and the servant denied that he had put it on, Miss Donelly has been sentenced by the Magistrate of Howrah to two months' imprisonment. The testimony of her relatives was set aside as "interested;" but surely the servant was interested to make it appear that he had not been guilty of putting on the defaced stamp and pocketing the two pice. The evidence was circumstantial and inferential, if evidence it could be called. The Magistrate at first dismissed the case. Afterwards at the instance of the Postmaster he took it up again, and pronounced the sentence of two months' imprisonment against Mary Donelly, aged 17 years, bringing upon the whole family the blight and disgrace of such a sentence. A gentleman of Postal experience, thought the two impressions were the result of an accident; the first impression having partially failed, it may have been stamped a second time. The Postal clerk, in such a case, would be an interested witness. The very fact of a second defacement shows that the clerk had not noticed any defacement on it when it came into his hands. Otherwise, he would have taken it to his superior, without stamping it. This second defacement deprives the Post Office of any case against an outsider; so it seems to us. The case was appealed to the Hooghly Sessions, and they have upheld the verdict. It is now to be carried to the High Court.

—The late Rev. Dr. Mather, whose death we have noticed, was engaged on a Hindustani Com-

mentary on the Scriptures, and had got as far as II Kings, at the time of his death.

—The Rev. J. S. S. Robertson, Secretary of the Ch. Miss. Society, Bombay, left with Mrs. R. for England, on the 19th ult. Mr. Robertson did not leave without a hope of returning before very long. It is more than 38 years since Mr. R. first came to India, but about ten years of this period were spent at home. An address signed by the Native Ministers, catechists and others connected with the Mission-work of the C. M. S. was presented to Mr. Robertson, testifying the high regard and warm affection entertained by them for him and his partner. They say:

"During your recent stay of 7½ years, you have been specially engaged in the revision of the Marathi version of the N. Testament, and also of the Book of Common Prayer. Your house and heart were, at all times, open to us; and not only have we partaken of your hospitality, but also of your wise counsels and heartfelt sympathy.—The Native Christian community is deeply indebted to dear Mrs. Robertson for all she has done for the females of this country. Forgetting, or setting aside, all consideration and prejudice for caste or color she has loved the Native children as if they were actually her own. Her thoughts, her strength, her energy and her money were continually devoted to their welfare

—The Rev. D. C. Boyd, pastor of the Free Church, Esplanade, Bombay, left yesterday for England with his family, not expecting to return. Mr. Boyd has been pastor of the Free Church here, continuously, since January 1, 1864, and his ministry has been most acceptable to his people. The church has greatly prospered under his pastorate, and he will long be affectionately remembered by the congregation, as well as by Christians of other denominations; we may also add, by many Native gentlemen, with whom his University engagements have brought him into contact. At a meeting in the Free Church, on Wednesday last, many fervent prayers for the blessing of God on him and his were offered.—We believe that a successor to Mr. Boyd, in the Pastorate now vacated by him, has been chosen in Scotland, and may be expected before very long.

—It is a sign of the times that the governing body of the Calcutta University have determined to throw open to females its examinations and honours.

—We are glad to learn that there has been a good measure of progress in the C. M. S. Missions in Ceylon. There has been an increase of 34 in the number of evangelists; of 280 in that of communicants; there have been 126 adult baptisms; 45 new day-schools have been opened. The income of the Tamil Cooly Mission has increased by Rs. 3,329.

—The *Times of India* accounts for the extraordinary interest that Englishmen take in horse-races, by their desire to improve the breed of cavalry horses. We are to suppose that if it could be shown that the frantic efforts made during two or three minutes to get great speed out of certain horses, do not really tell upon the horses of our troopers, that the interest in the Derby and other great races would suddenly collapse, and the money hitherto spent in betting would thenceforward be cheerfully contributed to those who engage by some better method to secure the improvement of cavalry officers. What patriotism can equal that of Englishmen?

—The mortality in Bombay continues extraordinarily high, about 500 per week above the average. We have never had a year of such high mortality as this. All England went into an agony the other day about five colliers immured in a mine, and 5000 deaths above the average have occurred in Bombay since the year began, and nobody scarcely seems to be aware of it.

—The Danube is not yet crossed, and the rise of the river seems likely to hinder the transit for a week or two. Meanwhile the Russian forces appear on the whole to be making their way in Armenia.

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Those whom Christ designs for the greatest honours are commonly first laid low; those who are designed to excel in knowledge and grace are commonly laid low first in a sence of their own ignorance and sinfulness.


# The Bombay Guardian.

SATURDAY, JUNE 2, 1877.


## DISCIPLES INDEED.

"A good understanding have all they that do them," says Psalm cxi, though our translators have substituted for the word 'them,' 'his commandments.' A good understanding have all they that do them; the doers as distinguished from the mere hearers, or readers, or knowers, or talkers. It is only as we practise it that the word of God conveys its blessings to us. In order to appreciate the treasures of wisdom and knowledge in the word of God, it is necessary that we should make haste to get it all translated into our own obedience. The Bible is a body of instructions. We come to it to learn what to do. It is the order-book, where the Christian finds the order of the day. "If ye know these things happy are ye if ye do them." We see how it was that Joseph obtained a good understanding, and was made competent to guide the affairs of a great nation. Notwithstanding the years of famine, Egypt never had such a financial budget as she had under his viceroyalty. The explanation is to be found in the fact that Joseph was from childhood a doer of God's will. With him 'to know' was 'to do.' We see also how it was that Daniel became pre-eminent in wisdom. It was not by giving up all his time to private meditation on God's word; but it was by making haste to do it, as fast as he heard it. Paul too became the marvellous teacher that he is, moulding so mightily the life of the church in all ages, because to know and to do were one with him. The very moment he found Jesus to be the Christ, he eagerly asked, "Lord, what wilt thou have me to do?" Faith, of course, underlies this obedience. Faith shows us the character of God in its amiability as well as in its greatness; we know assuredly that his will embodies the only real good; and we know further that he ordains nothing without furnishing the necessary strength and facility for the doing of it. The apostle speaks of it as the obedience of faith. Of one of the most difficult books in the Bible, the following notice is placed conspicuously at the entrance: "Blessed is he that readeth (readeth to others) and they that hear the words of this prophecy, and keep those things that are written therein." The prophecy has no blessing for those that do not keep the words, the commandments contained in it; all others are warned off. To be a commentator a man must first become a doer. He must first go through the instructions given to the seven churches, and "overcome" all that lies between him and the realization of Christ's will therein expressed. "If any man will do his will, the same shall know of the doctrine." Need we wonder that so many strange and contradictory interpretations are put upon the teaching of this book? There is among Christians at the present day a quickened desire to become acquainted with the Scriptures, and many are studying it as they never did before, and many are running joyfully to tell us what they have found in the word. But if these persons have not an equal alacrity to do the will of God, the word will not really benefit them much. One of the first effects of God's word is conviction of sin. When Shaphan the scribe read to king Josiah, the book of the law which Hilkiah the high-priest had found in the house of the Lord, the king rent his clothes, exclaiming, "Great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according to all that which is written concerning us." The king looked upon the book of the law as a book of instructions, and felt that the more one knew of it the greater would be one's condemnation, if he did not conform to it. The Sermon on the Mount is a body of instructions. The Preacher is to be our Judge, and he expressly tells us that if we hear these sayings of his and do them, then only shall we be able to stand before him. (Matt. vii. 21-27.) In other words, this Sermon embodies the true Christian standard. No man can be said to be a true preacher of Christ who is not doing his best to get this standard practically recognized in the church. One of the very last utterances of Jesus in the Bible is after this fashion:

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14.

They only are of the kingdom in whose hearts and lives the laws of the kingdom are written. Every Christian is to show in his own life what the kingdom is, viz: righteousness, peace and joy, in the Holy Ghost. "Teach me to do thy will," says the Psalmist. What the teaching of the grace of God is, Paul tells us in his epistle to Titus, ii. 11-14.

## WHOSOEVER. IV.

Whosoever will, let him take the water of life freely. Rev. xxii. 17.

The Gospel had been preached the better part of a century when these words were written. It had been preached among Jews and Gentiles, Asiatics and Europeans, Greeks and Barbarians, Romans and Gauls, in prison and upon Mars' Hill, by sea and by land, among masters and among slaves, and the great Head of the Church had found no reason to revoke the "whosoever" of the Gospel call. Now, as the canon of Scripture is just on the point of being closed and the last words of inspiration are issuing forth with God's message to all coming ages, the "whosoever" of invitation rings out clear and sharp. We can imagine some very wise persons stepping up to the Master of the Fountain, and saying: Make not the invitation so general. Let there be some restriction. That Fountain cost a great deal. The Son of God agonized, bled and died that it might be opened up. Would it not show a higher appreciation of the value of the precious blood of Jesus, to place some limitation on the access granted to this fountain? Men think very lightly of that which costs them little. They are enraptured at the brilliancy of gas-lit rooms, but never a word of praise for the light of the noon-day sun, falls from their lips. But the water of this wondrous fountain is inestimable; a single draught of it is worth more than all the treasures of earth. But men do not see it; and one reason they do not see it, is because it is absolutely free. The poorest beggar on earth, the most ignorant boor, the most degraded sinner, are free to take it. And this puts a stumbling-block in the way of respectable and intelligent people. They cannot perceive their need of anything that is available only on the condition that they place themselves on the same level with the most beggarly applicants. Let there be flights of steps to this fountain; let it be necessary for men to climb these flights of steps, according to directions given. Let the ragged and the wretched be required to put on a decent garment. Let there be certain godly men on the different steps to talk to the climbers and tell them about the excellence of this fountain and about the difficulty of reaching it. The steps should be made broad, so that many can take rest together, while they hear the good words; and let there be men stationed there to receive their contributions, so that the steps may be kept in good order, and the resting-places be made comfortable. Then when at last the poor climber reaches the fountain, and drinks of it, he will have some better appreciation of its value.

These are man's ideas. The wise and prudent of this world would thus improve upon God's ideas. And that is just what they have done. "A measure of wheat for a penny, (*denarion,*) and three measures of barley for a penny, and hurt not the oil and wine." All the blessings of the Gospel have had a price put upon them, and myriads of mercenary men are making their living out of them. That which the Gospel gives freely and at once, that has been placed among the most inaccessible things. There are thousands of men called priests who tell you that

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they have the monopoly of these waters of life; and if men will go on climbing, under their directions, as long as they live in this world, they will then get a title to drink of the fountain. They will get the pardon of their sins only when they leave this world of sin. And some there are who do not allow men to drink of the fountain at all in this life; but require them to go on climbing, through fire, after they leave this world. It is very certain that these men are not the successors of the apostles; the apostles know them not. Nor does it appear that they themselves have drunk of the fountain of life; for to drink thereof is to drink in wisdom, humility, and love; to drink thereof is to have an intense desire that others should drink of it. "The water that I shall give, shall be in him a well of water, springing up unto everlasting life." "Thou hast the words of eternal life," said Peter to Jesus, and some who would be thought the successors of Peter, carefully put these words where men cannot reach them. When we were in Rome, we saw fountains in all open places, but nowhere the fountain of life. It was a crime to have in one's possession "the words of eternal life." The great offence of Christ, when on the earth, was in not seeking first the sanction of the priests and elders, and in preaching a Gospel about which they had not been consulted. The princes of this world are still the same, and are a hundredfold more solicitous to maintain their own authority, than they are to let that of God be recognized. The gift of God has been made contraband. The merchants of Babylon cannot see their commerce ruined by the introduction, untaxed, without money and without price, of that which makes every receiver rich for ever.

Nevertheless, thank God even in these days of the wise and prudent, this scoffing age, there is a free and full proclamation of the glad tidings in many parts of the world, and thousands of sinners are drinking at the fountain. While so-called priests are teaching men that salvation is through their oblation of a wafer-God, multitudes are enabled to look to the Crucified One, and as they look they see the crucified thief draw water from the Fountain of Life, and encouraged by his example they too draw and drink, and life eternal, with love and purity, brings the joy of heaven to their being; and they, in their turn, become witnesses and cry, Come. And let him that heareth say, Come. And let him that is athirst, Come. And WHOSOEVER will, let him take the water of life FREELY.

## THE POTTER AND THE POTSHERD.

THE following is from the *Madras Times*:

"As we read the report of Mr. Elliott on the Backergunge cyclone the feeling possesses us with almost irresistible force, which overwhelmed us seven months ago when we first heard of the disaster, and that was a sense of the awful cruelty of Nature, the utter heedlessness of human life exhibited by great forces which seem to act in blind fury, the cruelty exhibited being utter and as heedless as that displayed by men when with a kettle of boiling water they annihilate myriads of insects—ants—in a nest. We do not wonder that, to a mind like John Stuart Mill's, in which the religious element had never been fostered—religious emotion therefore, remaining in him a seed capable of infinite expansion, but, encased in a hard shell, remaining undeveloped,—the terror and pain of nature rather than its winsomeness and its pure pleasure, should have been predominant. But we must not pursue our enquiry throgh these channels, fascinating though they be, and we take leave of the Report with a firm conviction that Meteorology *is* a science—*malgre* Sir Geerge Airy; and that if less entrancing than Astronomy, for instance, is yet likely to be more practically useful in saving life and in averting disaster. Is it altogether impossible to suppose that some day—twenty generations hence perhaps—men will have become so wise, mind will have so thoroughly dominated matter, that even atmospheric currents shall be under control, and that such a double disaster—positive and negative—as that of October last, shall be rendered impossible? Or that, if possible, only so through the neglect of "the man at the instruments," who will be liable to punishment for inattention to duty? If not, why not?"

To us, there is something fearfully impious in the language used above. The folly equals the impiety. Here is a poor worm that does not know how the oxygen is eliminated from the air which he takes into his lungs with every breath, who yet has the boldness to charge with "blind, heedless, awful cruelty" the divine government. We do not know if the editor of the *Madras Times* believes that there is a God; if he does, then he must believe that God has had to do with the constitution of things which he calls Nature. Cruelty is an attribute of an intelligent agent. The individual that writes in this way, assumes to have a better nature, a more pitiful spirit than is exhibited in the appointment of those forces which occasioned the Backergunge Cyclone.

Let us look at this charge of reckless and awful cruelty brought against the Being who permits from time to time such catastrophes to occur as the one referred to. But our attention is first arrested by an intimation of the writer at the close of the paragraph, that the catastrophe may after all be due to man's incapacity and want of wisdom. He conceives that a time may come when man shall have so far improved that he will be able to guard against such a catastrophe. Now, according to this, God has placed in man's hands the means of obviating these calamities, but man has hitherto been so much possessed by avariee, ambition, covetousness, sensuality, pride and kindred qualities that he has neglected to notice his responsibility. Clearly, on this assumption, man is accountable for these disasters. And there is a good deal of truth in this. But how ill does it become the recreant and unfaithful servant, to charge the consequence of his own wickedness and ineptitude upon the ruler of all things.

If the destruction of so many lives in Backergunge, is awful cruelty, it follows that the writer looks upon the life of a human being as a very great blessing. The people that were destroyed were aged on an average 33 years each. The very great blessing of life had been bestowed upon them for 33 years of 365 days and nights each, and then there came a night when they ceased to exist. Would it not be more seemly to praise the goodness and long-suffering and forbearance that had kept them in the enjoyment of this very great blessing, notwithstanding the unworthy use made of their powers, than to indulge in idle railing because of that one night when the wave came and took them away? If they had died one by one, by a sickness that gradually invaded all their powers, diminishing their strength and comfort, making them dependent on others, with long-protracted suffering and anxiety, as the majority of men die, there would have been no "reckless cruelty." But the death that actually came upon the greater number of the Backergunge sufferers was instantaneous and attended probably with the minimum of pain.

A much greater flood than this once came upon the world. How many were then drowned we are not told. And from time to time, all through the history of our race, there have been signal catastrophes of various kinds. The famine that has been prevailing in India for nine months has probably caused immeasurably more real suffering than the storm-wave of Bengal did. Yet, as a general rule, the more sudden and the more wide-spread the ruin wrought by one of these great catastrophes, the profounder the impression made by it upon the survivors. And He that made all things contemplated just this result, among others. Men are conscious that they have not lived according to the true laws of their being, in other words, according to the mind of the Creator; but this consciousness is unpleasant and in many ways they try to get rid of it; these great catastrophes however remind them of the slighted claims of the Creator. And when the inner history of the race comes to be written, it will doubtless be found that the liability to these extraordinary disasters has had a beneficent effect upon man, who, without them, would have been ten times the monster of ingratitude and wickedness he now is.

We can hardly conceive of any greater folly than that which supposes that moral ends were not intended by him that made all things. There are some who recognize the connection between the physical wants of man and the supply in nature; between the delicately organized palate of man and the fruits that are adapted to gratify it; and yet refuse to believe that there is any thing in nature that addresses the moral and spiritual part of man. They think it absurd to suppose that the fear of God is taught by the constitution and course of nature. In this as in other things, science falsely so-called, sets herself in vain against the word of God. We have the truth emphatically taught, by prophets and apostles, and by the Son of God. Hear the apostle Paul:

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness: because that which may be known of God is manifest in them" (in the things that are made.) Rom. i. 18, 19.

## CORRESPONDENCE.

*To the Editor of the "Bombay Guardian."*

UNITED EVANGELISTIC SERVICE FUND.

*A Correction.*

DEAR SIR,—Will you kindly allow me to say that the item of Rs. 430 which, for convenience of arrangement was classified as "Rent of Building" in my statement of Receipts and Expenditure of the United Evangelistic Service Fund, published in the last number of your paper, was not strictly speaking "rent," but a nominal charge "made for the use of 600 Chairs, Gas lights, and sundry other expenses to get the Hall clean, and seats properly arranged to hold a meeting."

This correction is made at the special request of the obliging Manager of the Cowasjee Framjee Hall who wishes it to be known that "no rent is at all charged for the use of the Building." I have much pleasure in complying with his request. Yours faithfully.

W. E. GORDON,
Treasurer.

Bombay 31st May 1877.

DEAR SIR,—It is much to be regretted that some of the Christians who are acquainted with educated Natives, do not sufficiently impress upon them the importance of Christianity. No doubt the Natives when they are thoroughly convinced of the truth of Christianity, will renounce what is false. A few years ago I was at Sattara and happened to come in contract with a learned Hindu who, I was then informed, greatly despised the Christians. This Hindu was very fond of going to religious meetings; and providentially cultivated my friendship. Although he hated Christians, he loved me so far as to quietly listen to my religious advices, and the Holy Spirit wrought a great change in him. He is now a Christian and earnestly loves his brethren. Let Christians therefore use all their endeavours, and God will give them success, Yours etc.

A CHRISTIAN.

# Epitome of News.

## SATURDAY, MAY 26.

—*N. Y. Evangelist:* "It has been decided to abandon the further prosecution of the monument to the Father of his Country, which has so long stood like an unfinished shot tower on the grounds opposite the Smithsonian Institute in Washington. The Board of Army Engineers has reported that the monument could not be completed according to the original design, because the foundation will not admit of more weight being put upon the monument. The foundation was originally placed eight feet below the surface, and has now settled 8¾ inches. This settling began while the monument was in process of building and as in settling the shaft leaned north, the builders still built according to the plumb line, and the whole pile is crooked."

—The *Missionary News* states that the slave trade is still carried on to such an extent in Africa as to result in the loss of five hundred thousand lives annually, and that there are five routes by which slaves are taken from Central Africa: 1, through the Sahara Desert to Tunis and Morocco; 2, down the Nile, via Khartoum, into Egypt; 3, down the Nile, turning off before reaching Khartoum, for the seaports on the

Red Sea; 4, direct to the Zanzibar Coast, for Zanzibar, Pemba, etc.; 5, two routes from Lake N'yassa to the Mozambique Coast, for Madagascar and the North.

—*N. Y. Evangelist:* "The twenty-ninth anniversary of modern spiritism was observed by the adherents of that snare, in this city on Sunday last. There was singing, an introductory address by the chairman, Dr. R. T. Halleck; solo Aria, "Creation," by Madame Varian; address, trance speaker, Mrs. E. F. Jay Bullene; solo, flute, Mr. J. G. Withers; address, inspirational speaker, Mrs. Nellie J. T. Brigham; solo, Mrs. J. V. Browne; spirit improvisations on the piano, Miss McAlister; demonstration of mediumship, Mr. J. V. Mansfield. Miss McAlister is a daughter of the well known Judge McAlister of Chicago, who perverts justice by the special aid of "spirits." At the close of the regular programme a "medium" described the several ghosts she had seen hovering about the room during the proceedings. It is not worth while to give the reputed names of such airy vagabonds."

"The King of Spain is making a tour of the country. In many places he is received by the populace respectfully, but generally with no enthusiasm, often with profound silence. At Valencia he went to a shrine called "Capilla de la Virgin de los Desamparados" or the chapel of the Virgin of the Unprotected. When the King first landed at Valencia, on his accession to the throne, he inaugurated, or rather foreshadowed, his policy by leaving his baton to the Virgin as a pledge of a richer present when he should vanquish his enemies, then in arms. The Carlists had since been pacified, and his Majesty had not forgotten his promise. He left a rich gold chain, said to be worth over £1,200, to the shrine."

—Lieut. Young, lately returned from Lake *Nyassa*, gives the following account of the Makololo: "About twenty men, whom Dr. Livingstone brought down from the Makololo country in 1859 as porters and carriers, he left on the banks of the Shiré. They settled down there, and being more warlike they became chiefs in their neighborhood. I had found them when looking for Livingstone in 1867; and when going out this time I was much concerned to know whether they still remained there. I knew that the Portuguese, if they could, would have driven them out. When we were about fifty miles off from where the Makololo village was supposed to be, we were told by the natives, 'You must not go further till we tell our chief.' I asked 'Who is your chief?' They replied, 'Makololo.' 'O then!' I said, 'it is all right; I am English: I know your chief very well. My name is Young.' I then asked that a messenger should be sent to tell that the English chief was coming, and that I wanted fuel. Before we got half-way up a boat came down with fuel and food, and at every Makololo village for fifty miles we were met with boats full of wood, fruit, &c., as presents. How came this about? Not simply because we were English, but because there had been *good* Englishmen there who treated the people well, and left a good name behind them. Who were these Englishmen? Why, Livingstone; the University missionaries also, some of whose names are household words.

"We got up successfully to the foot of the Cataracts, and then summoned the whole of the Makalolo. They had followed us along the banks, the women clapping their hands, and all crying 'Our English father has come back again.' I summoned the chief, and laid the law down to him. I asked them if they were going to do it, although I meant them to agree whether they were pleased or not; but they showed every disposition to come to terms with us. These were the people whom the Portuguese called African savages. *I never met with a savage in the interior*, although the African *is* a savage *when corrupted by the European*. I told the Makololo the object of our mission, and that by-and-by some of our party would settle among them. They asked if they would have liberty to send their sons to be educated at the station. This was what I wanted, and so I said 'Yes'; and now some of them are at Livingstonia."

—From the begining of the year to the 24th March the gross receipts on Indian railways have amounted to over two crores and ninty-nine lakhs—an increase, that is, of more than 65¾ lakhs over the receipts for the same period of last year. The receipts on the G. I. P. alone have increased by R22,37,148.

—A telegram from Teheran in the London papers of the 27th April mentions that an attack had been made upon some Persian pilgrims at Medina, in which nine were killed and forty-two wounded.

—M. Eugene Revilhout has recently discovered in the Bibliotheque Nationale a long fragment, in demotic, of a history of Egypt, written in the times of the Ptolemies, which has been hitherto supposed to be a volume of prayers. It contains notices of the twenty-eighth, twenty-ninth, and thirtieth dynasties—that is, of those princes who fought against the Persians for the independence of their country. M. de Revilhout will shortly publish a complete translation of this interesting work.

—*Madras Standard*: A Mr. Harvey, an assistant in the firm of Messrs Peirce, Leslie and Co., at Calicut, committed suicide by shooting himself dead with a pistol last evening.

## Monday, May 28.

—Lord Salisbury upholds the action of the Madras Government in the case of Mr. Weld.

—*Bombay Gazette*, Lahore 27: "Kazi Abdul Kadir, the trusted adviser of the Ameer, is imprisoned, his property confiscated, and he is to stand in the pillory with blackened face, on account of a news-letter of his having been intercepted by one of the Ameer's spies at Peshawur. Asmankhan, his uncle, shares his fate, and three confederates are apprehended for the same cause."

—It is asserted that the line from Multan to Sukkur (about 280 miles) will be completed for opening about the commencement of the cold season, with the exception of the Sutlej Bridge, below Bhawalpore.

—The sentence of the District Court-Martial on Private J. Lynch, of the 40th Regiment, for firing off four rounds of ammunition in a barrack-room and causing a bayonet wound, is, two years' imprisonment with hard labour, and at the expiration of that time to be discharged from the service with ignominy.

—A new book on "The fallacies of Secularism, by Geo. Sexton, LL. D. is thus noticed in the *Christian*: "There are few men more competent to deal with this great question than Dr. Sexton. No one who knows his "Reasons for Renouncing Infidelity" will doubt either his knowledge of the subject or ability to handle it. And his conclusions are further valuable in this respect, that they are not only the product of his thought, but the product of his life. We are glad to be assured on Dr. Sexton's authority that Secularism is not nearly such a widely spread system as is popularly imagined; nor does it seem to be making progress in any one of the directions in which it specially professes to work, or to have made any for many years past. Still, it is sufficiently formidable in many of the English manufacturing towns to make this *exposé* of its fallacies both valuable and timely, and it might be of great benefit to have such pungent and able writings as Dr. Sexton's circulated in the localities where they are known to be required."

## Tuesday, May 29.

—Bombay Weekly Famine Report, May 25th: number employed, 367,307. Increase, 13,000.

—In the *Church Missionary Record* it is stated to be a fact "of singular interest that in the territories of the two Hindu Rajahs of Travancore and Cochin are to be found by far the largest body of native Christians in the whole of India, the Syrian Christians numbering nearly 300,000, the Roman Catholics over 100,000 and the Protestants of the two societies (the Church and London Missions) to be above 50,000."

—*Indian Chr. Herald*: "At the Evangelistic Service in the Free Church Institution on Sabbath evening last, the Rev. Mathuranath Basu delivered a most interesting address on "The Religious Experiences of a Bengali Christian." As our good brother has very kindly consented to write it out for publication, we should not anticipate its contents. There were one or two facts however, in the address, which we are tempted to put at once before our readers. It is a striking fact that the inveterate antipathy of young, English-speaking Mathuranath against Christianity was for the first time broken by a hymn sung in the open air by one of those humble preachers of the gospel, upon whom it is the fashion now-a-days to look down. The circumstances under which our friend became a reader of the Bible were, perhaps, more striking. One evening, laboring and heavy-laden' Mathuranath attended the Brahma Samaj, and the presiding minister read extracts from Rajah Ram Mohan Ray's "Precepts of Jesus." The passages read brought consolation to his troubled soul, and he asked his neighbour who their author might be. On being told it was Rajah Ram Mohan Ray, he conceived a great admiration for the Rajah, borrowed a copy of the 'Precepts' from a friend, and became a diligent reader of it, sometimes poring over its pages for hours together. His attention was accidentally called to the fact that the passages were all taken from the Bible, and he at once took to the Bible as the mine of all comfort."

—The *Bengal Magazine* gives specimens of the Folk-lere of Bengal. One of these is called "The Origin of Opium." This is the closing, paragraph: "The upshot was, that the king 'made love' to the girl and they were joined in marriage by the Rishi. Postomani was treated as the favourite queen, and the former queen was in disgrace. Postomani's happiness, however, was short-lived. One day as she was standing by a well, she became giddy, fell into the water, and died. The Rishi then appeared before the king and said—"O king, grieve not over the past. What is fixed by fate must come to pass. The queen, who has just been drowned, was not of royal blood. She was born a rat; I then changed her successively, according to her own wish, into a cat, a dog, a boar, an elephant, and a beautiful girl. Now that she is gone, you again take into your favour your former queen. As for my reputed daughter, through the favour of the gods, I'll make her name immortal. Let her body remain in the well; fill the well up with earth. Out of her flesh and bones will grow a tree which shall be called after her Posto, that is the Poppy tree. From that tree will be obtained a drug called opium, which will be celebrated as a powerful medicine through all ages, and which will always be either swallowed or smoked as a wonderful narcotic to the end of time. The opium swallower or smoker will have one quality of each of the animals to which Postomani was transformed. He will be mischievous like a rat, fond of milk like a cat, quarrel-some like a dog, filthy like an ape, savage like a boar, and high-tempered like a queen."

## Wednesday, May 30.

—*Whitehall Review*: "A Roman Catholic priest tells me—and his informant is one of the leading priests of that denomination in London—that 'verts to his Church are more numerous now than they have been for several years past. An Anglican clergyman was received into the Roman Church about ten days ago by Dr. Newman, two others have joined the same communion in London, and a fourth is now under instruction. My friend tells me that most of those who have joined his Church lately have been of what is called the Ritualistic school, and nearly all are of the middle or professional classes. Among these 'verts there are more men than women. At Oxford four or five undergraduates have recently joined the Roman Church."

—The Madras Government have abolished the bare subsistence scale of wages, and ordered that each adult labourer shall receive 2 annas a day on seven days of the week for six days' work.

—*China Mail, May 5*: "Navigating Lieut, Maunsell, of H.M.S. Hornet, was tried by Court Martial on the 26th April for drunkenness and dereliction of duty, and sentenced to lose eighteen months' seniority and to leave the ship. On the following day, sub-Lieut. Hummond, of H. M. S. Charybdis, was tried by Court-Martial also for drunkenness and dereliction of duty, and cautioned.

"A sergeant of the 28th Regiment entered the Hongkong Club on the 29th ultimo, and presenting a drawn sword at the breasts of two gentlemen successively who were sitting in the verandah, demanded of each "if he were one of them." On the gentlemen replying promptly in the negative, the man, who was mad drunk, walked into the reading room, demolished the whole of the gas lamps and brackets with his sword and then chased the members about the Club. He ultimately fell down, and on being taken before the Magistrate on the following day, he was ordered to pay for the damage he had done, and to undergo three months' simple imprisonment. The P. & O. steamer Oceanic, which left Hongkong on the 13th March, arrived on the 29th in San Francisco, making the passage in 16 days only."

—The rumour that the Khan of Khelat was murdered by his son, is entirely without foundation.

—Is music a necessary part of the education of a clergyman? was a subject debated in the Lower House of Convocation on the 27th of April, when Sir F. Gore Ouseley brought forward a motion that knowledge of church music should form an optional subject in the examination of candidates for the deaconate. The Archdeacon of Ely thought that musical knowledge should be more attended to in the schools of the upper classes, as it was now in primary ones. The Archdeacon of Salop said he was physically incompetent to sympathize with Sir Frederick Gore Ouseley, but as the vicar of a rural parish he protested against doing anything that would increase the fashion of musical services, and he amused the House by reading an extract from a magistrate's letter to him, as Archdeacon, saying that he could not go to church with comfort because of those nasty "amens." For himself, he confessed that the singing of the responses after the Commandments was a serious annoyance, and he urged on the House the

old-fashioned view of George Herbert as to a grave reading of the service.

—A painter in Liverpool has given himself up to the police there, confessing that he murdered a native of India named Dingy Walla, at Calcutta, twenty years ago. The report discribes how the prisoner went across the Hooghly in a boat with the deceased, how they quarelled, and how the prisoner then stabbed Wallah and killed him.

—*Poona Observer*: Last week a boy was murderer at Shelapore in a well as a sacrifice to induce springs of water into a well which was under digging by one Appa wullud Bappoo Tailee. It appears that an astrologer suggested to Bapoo Laljee that by offering a human sacrifice the well will be blessed with a large spring of water; upon this, a boy named Goorling Appa wullud Rama Appa, about twelve years of age, was thrown into the well by two Mahars, who afterwards threw a large stone on his head. The boy died immediately. His body was taken out from the well and placed in the jungle. We understand that five persons have been already arrested by the police, as being implicated in this most heinous crime. Further enquiry into the matter is being instituted.

—The *Indu-Prakash* says that Mr. Moroba Vinoba and his son, were outrageously treated by Mr. Todd, 2nd Assist. Collector, Rutnagherry, on the steamer *Nagotna*.

—The *Christian at Work* of April 15 says:—The great revival in Boston is moving grandly and steadily ahead. Mr. Cook is preaching to a congregation of ministers as they were never preached to before, and filling their hearts with his electric utterances. But it is especially Mr. Moody's work that is telling on the masses, bringing many to the foot of the cross. Sinners are being converted, and those that are asleep are being roused up; and no revival is properly such which does not reach not only backsliders, but professing Christians as well. The work of temperance is also moving steadily onward. Old temptations are being removed in answer to prayer, and drunkards are learning to live sober and righteous lives. Mr. Moody offended some Bostonians by telling them they were just like other people. But his work is constantly illustrating the truth of his assertion. Conversions are many and are constantly increasing; the inquiry-rooms are thronged and the sinners of Boston are as anxious to be saved as those of Brooklyn or Chicago. The Lord is establishing the work of Mr. Moody; may it continue to grow, and to *His name be the glory*.

Among the most prominent cases of special interest is that of General John A. Swift, Deputy Collector of the port of Boston, a distinguished and widely known politician and stump speaker. His open and pronounced conversion is "town talk." His voice is now daily heard in the different places of prayer. Meantime the more ordinary or rather general work of the revival goes on, and daily and nightly it is safe to say that hundreds of souls are turning to the Lord.

—*Christian*: The annual meeting of the Indian Female Normal School and Instruction Society was held at St. George's Hall on Friday week, Sir William Muir presiding. The report for the year, read by Sir William Hill, the Secretary, was full of encouraging details of the progress of the work. The Chairman said it afforded him the highest satisfaction, after returning from India, to find so many persons combined to send light and liberty to the women of India. On the influence of the Bible depended the elevation of both sexes in that country. Rev. J. Welland, Canon Duckworth, and Dr. Murray Mitchell, all spoke of Zenana work from personal observation, and highly commended the operations of the Society.

—The Mildmay Conference will be held June 21-22.

—*Overland Mail*, May 11: Amongst the deaths recorded this week are:—Sir W. R. Crosbie, Bart.; Major-Gen. Wm. Forbes, late Bengal army; Lieut.-Gen. J. W. Croggan, Royal (late Madras) Art.; Lieut.-Col. Glegg; Major R. Maxwell, late B.S.C.; Vice-Admiral J. Willcox, C. B.; Lady Eleanor Cathcart; Lady Campbell; Mr. John Gilbert, late H.E.I.C.S., Calcutta; Mr. T. H. Harman, formerly of Calcutta; and Mr. R. B. Parry, Ret. List, late Indian Army.

—Mr. Carlyle, in the *Times*: It should be felt by England as a real ignominy to be connected with such a Turk at all. Nay if we still had, as, in fact, all ought to have, a wish to save him from perdition and annihilation in God's world, the one future for him that has any hope in it is even now that of being conquered by the Russians and gradually schooled and drilled into peaceable attempt at learning to be himself governed. The newspaper outcry against Russia is no more respectable to me than the howling of Bedlam, proceeding, as it does, from the deepest ignorance, egoism, and paltry national jealousy. These things I write not on hearsay, but on accurate knowledge, and to all friends of their country will recommend immediate attention to them while there is yet time, lest in a few weeks the maddest and most criminal thing that a British Government could do should be done, and all Europe kindle into flames of war.

—In the Italian Senate, during the resumed debate on the Clerical Abuses, Bill, the Minister of Public Worship read a passage from a letter received from Mr. Gladstone, approving the policy pursued by the Italian Government in reference to the Church, and stating that the present laws in force in Italy were not powerful enough to punish the abuses of the clergy. On may 7, after considerable debate, the Bill was put to the vote, when 92 Senators voted in its favour and 105 against it. The Bill was consequently rejected.

—By an explosion in the Wadesville coal mines, near Pottsville, Pennsylvania, on May 9, two men were killed and seven dangerously burned. Five are imprisoned alive behind two hundred tons of coal dislodged by the explosion. A large force is now digging to release them, but with little hope, as the situation of the fallen coal makes labour very slow.

—*Indian Mirror*: "Our Sanskrit geniuses have taken a disinterested and absolute delight in dealing with various phases of immorality. The writers of the present age, who, like all Hindus, are conservative in everything, have loyally and almost unconsciously followed the footsteps of their ancestors, and considered it the very height of literary achievement to descend into disgusting details while describing the person of a handsome woman, or setting forth the amatory relations of distinguished personages both divine and human. The immorality of our literature is flagrant, unblushing, and nearly universal. The test of cleverness and poetical power lies in the ability to vitiate the imagination and pollute the better feelings of the reader's heart. With the advance of English education happily tastes have slightly improved, and a generation of Bengali authors, headed by Babu Bunkim Chunder Chatterji, have sprung up to find the courage and originality of breaking loose from the ancient Pandemonium of filth and lasciviousness, and adopting a chaster and less outrageous style of literary success. But there is room for much greater improvement here. Though the open infamy of immoral writing has been partially escaped by some of our young friends, the old element of animalism and voluptuousness is still there."

## Thursday, May 31.

—3,602 persons have died in the Relief Camps in the Madras city and its suburbs, since the beginning of December.

—A patent has just been taken out for a new species of land torpedo, combining the characteristic of a rocket and a torpedo. It is to carry a bursting charge of 50lbs. of dynamite, and its effect is expected to be equal to that of 100 of the largest shells now in existence. It is capable of being dischared against earthworks from a distance of 1,000 yards.

—In the French Chamber of Deputies there have been some animated debate on Clericalism and Ultramontanism.

—*Bombay Gazette*; London: "Lord Granville succeeded in inducing Mr. Gladstone to yield to the claims upon him of Lord Hartington and the general body of Liberals. The resolutions to which particular objection was made—those, namely, which suggested joint action with Russia and another Navarino—were withdrawn by the right honourable gentleman. Of the two which remained, one expressed innocuously a condemnation of the Turks and an approval of Lord Derby's despatch of September 21, and the second would pledge the Cabinet to refuse aid, either moral or material, to the Ottoman Government. Curiously enough, however, although he consented to throw overboard his third and fourth resolutions—evidently at a great sacrifice of his feelings,—Mr. Gladstone devoted his spaech to proving that the whole set of propositions were wise and expedient. Mr. Gladstone's change of front chagrined the Conservatives, who had promised themselves the pleasure of gloating over the spectacle of a divided Liberal party; and not only the Conservatives, but also a small section of Liberal members below the gangway. In order to retrieve their position, the Government put up Sir H. Drummond Wolff to move a declaration to the effect that the House declined to entertain any resolutions, tending to embarrass the Government in their efforts to maintain peace and to protect British interests. These various incidents caused a wrangle of more than two hours' duration before Mr. Gladstone was allowed to make his speech upon his resolutions. The speech, notwithstanding this delay and worry, is pronounced almost universally to be one of Mr. Gladstone's greatest efforts, if not his greatest. The points were excellently arranged; there was little of that verbosity, which is the chief defect of Mr. Gladstone's oratory; and the delivery was perfect."

—Home News: An inquest has been held on the body of Mrs. Cook, whose death was caused by her jumping from a bed-room window on to the pavement 50 feet below, in Pultency-street, Bath. It appeared from the evidence of the Rev. Fothergill Cook, the father-in-law of the deceased, and at whose house she was staying at the time of the occurrence, that she was 27 years of age, the mother of five children, and had been in India. She was very excited on the night previous, and after retiring to rest got up and dressed with the idea that she must start to join her husband, who is in the Indian Civil Service. She was locked in her room, and soon afterwards leaped out of the window, having previously thrown out a carpet bag. The jury returned a verdict that death resulted from injuries received by jumping from the window during a state of insanity.

The Earl of Shrewsbury died suddenly on morning of the 11th May, from disease of the heart, at his residence, Dover-street, Piccadilly.

—The Bishop of Madras thinks the Resolutions of the Bishops at Calcutta in March, not irreconcilable with the Resolutions of the Committee of the C. M. S. in October last. He says: "I cannot see how a Church can be episcopal in any reasonable view without the first principle in our Resolutions being correct, *viz.*, that the Bishop is *in the last resort* responsible for all teaching given, and all practical work done, within his diocese, in the name and under the authority of the Church.

"Absolute responsibility for all teaching and religious work so done is altogether precluded by human imperfection. But *ultimately* a Bishop is responsible for whatever of spiritual work one of his clergy is (as such) responsible for, in the sense of its being his duty to prevent any wrong step which he understands such clergyman is about to take, or correct any error already committed by or through him.

"Practically the power connected with such responsibility is and may be, in multitudes of instances and classes of instances, unexercised; and the controlling of its exercise may be secured by rules or laws or terms of agreement, or by a Council or Committee duly authorized. It is the absence of any such rules or authorized arrangement that is now felt by many to be unsatisfactory."

—*Madras Chr. Miss. Record*: "At the end of March we had the pleasure of welcoming to Madras the fourth Mission worker whom Australia has sent to South India in the course of the last two years. This was Miss Macdonald from Sydney, who has come to work in Miss Slaney's place among the Zenanas of the heathen town of Tinnevelly in connexion with the Indian Female Instruction Society."

—*Word and Work*, May 3: "On Friday the revisers of the authorised version of the New Testament concluded their first revision and their sixty-ninth session. They have also finished the second revision of the Gospels. This second revision occupied eight sessions or thirthy-two days. The first revision has thus occupied sixty-one sessions, or 241 days, and has extended over six years and one month."

## Friday, June 1.

—*Times of India*: "Lord Salisbury, we are informed on good authority, has finally refused the claim preferred by the Hyderabad Government for the restoration of the Berars."

—H. E. the Governor returned yesterday from Kattyawar.

—The Str. *Tebe*, leaving our harbour in charge of a pilot, Wednesday, 10 P.M., by moonlight, struck several times on the S. E. Prong. She returned to her anchorage.

—For the next four months, the Overland Mail Steamer leaves Bombay on Friday, 5-30 P.M.

—A telegram from Bellary, dated 29th May, gives the following information:—"There are no signs of the monsoon. The distress is increasing. The town is crowded with starving people, mostly women and children. Some mothers are trying to give away their infants and children, others are offering to sell them. Cases have been known of dancing girls securing them. Forty deaths from starvation have occurred this month in the hospital, and some deaths have also happened in the streets.

—The deaths in Bombay last week were 858.

—*The Spectator*: We are happy to perceive that the Royal Geographical Society has acknowledged

the great sevices done to science by Pundit Nain Sing, the one Hindoo of our day who has made positive additions to human knowledge. This brave man has for twenty years been among the boldest of explorers, having in the service of the Trigonometrical Survey traversed Great Thibet, fixed the position of Lhassa, surveyed the whole valley of the Tsanpo, and travelled across the plateau and back by Assam, through 1,200 miles of absolutely unexplored country, making astronomical observations all the way. His pay for this work—during which his life was in hourly danger—never exceeded 14s. a month, and he has retired on a special pension of £50 a year. The Society has now voted him its great gold medal, and if the Government sent him the Star of India, that act of justice would help to redeem some of its recent nominations."

# Miscellany.

—Rev. Dr. Schaff, writes from Egypt to the *N. Y. Evangelist*:

There is still in Egypt a considerable number of Copts (some statements say 500,000), who represent both the old Egyptain nationality and Christianity. To this they adhere with traditional tenacity, though otherwise they are much assimilated to the Arabs, or the Arabs to them. They belong to the Eastern schismatics, since they reject the orthodox dogma of the two natures of Christ, and adhere to the Monophysite heresy. They are superior in talent and education to the Arabs, and furnish most of the scribes and government clerks. Their Christianity is petrified, and consists in empty ceremonies. They do not understand their own Coptic language, which is the language of the hieroglyphs."

"About twenty years ago the missionaries of the United Presbyterian Church began their work among the Copts. During the first ten years (1855—1865) it was confined to Cairo and Alexandria. Since then it has extended to Middle and Upper Egypt. It began with the education of the young during the week, and preaching on Sunday to small but gradually-increasing audiences of Copts, Levantine Greeks, and Armenians. Persecution by the clergy, and obtructions and discouragments of all kinds, were not wanting; but the work steadily progressed, souls were converted, schools multiplied, and native self-supporting churches organized; even a college and theological seminary was established in Assiout, the capital of Upper Egypt, for the training of a native clergy. In Cairo and Assiout the mission has acquired valuable property, and erected suitable buildings, which contrast most favorably with the mud-houses of the native Egyptians. I examined these fields of labor, attended the services in the churches and schools, and became convinced of the solid and hopeful character of this mission among the Copts, who are naturally intelligent and shrewd. Dr. Lansing (in Cairo) and Dr. Hogg—the former an American, the latter a Scotchman—are men of superior talent and education, as well as devoted Christian character. They have the right spirit, and are full of faith and hope. They have mastered the Arabic, and preach it with fluency."

# Selections.

## HOW GOD IS ROBBED.

1. By the misappropriation of sacred funds in gorgeous temples, costly and unsuitable instrumental and vocal music, and in the securing popular and eloquent preachers who shall "*draw*," thus ministering to pride and vanity, and wasting the "Master's goods."

2. By resorting to unworthy expedients in the collection of funds for the support of the Gospel. Under this head we would class.

(*a*) The "pew-rent" system, which introduces *caste* into the house of God, and debases His worship. No heathen temple is thus dishonored, nor its doors shut in the face of the poor.

(*b*) The fairs, tableaux, raffles, or lotteries, &c., which distract the minds, absorb the time and strength, of mothers and daughters, and disturb the peace and comfort of many households during months of preparation, oftentimes leaving sad evils in their train, in place of the money so dearly gained.

(*c*) The "donation visit," or yearly gift, for the purpose of eking out the insufficient salary of the half-paid pastor. [Why should not the services of the doctor, the lawyer, or the teacher, be paid in the same way? Why, of all men, must the servant of God be treated in this unjust and dishonorable manner?]

3. By selfishly seeking for an *equivalent* for every contribution to benevolent purposes—in reputation, leadership, the "chief seats in the synagogue," and the various luxuries or pleasures with which human invention has gilded the bitter pill of parting with one's precious pelf.

4. By positive disobedience to God's express command in the matter of "tithes" and "freewill offerings."

5. By absorbing for worldly use or other services the special seasons set apart by the "watchmen" of Zion, to report the progress of His cause in the earth, and to unite in prayer for the coming of Christ's kingdom—the "Monthly Concert of Prayer for Missions," so generally abandoned by the churches.

6. By lightly esteeming and neglecting those publications of the Church of Christ which afford regular and reliable information concerning the interests and progress of His kingdom on the earth, *thus remaining culpably ignorant, and without sympathy, enthusiasm, or stimulus to prayer and self-denial for the spread of that kingdom.*

7. By esteeming the money given for religious purposes as *one's own*, and *not as the Lord's*, which leads to the vital mistake of considering the ministers of the Gospel *the servants of the people*, instead of the *servants of Christ.*

8. By practically demanding a self-denial from ministers and missionaries (in temporal comforts the style of living, dress, and education of children), which Christian in general are not willing to practice.

9. By considering the yearly sum contributed for the pastor's salary as so much *given to God*, instead of the payment of an honest debt for services received in religious instruction, pastoral care, and the ordinances of God's house.

10. By withholding aid for the support and spread of the Gospel, or giving it grudgingly, under compulsion, to save appearances or to quiet conscience. And also, by want of faith in Foreign Missions, discouraging others by constant reference to the "Charity that begins at home," and weakening God's workers by perpetual fault-finding. The latter being the natural sequence of the first course.

11. By esteeming all that is given for the maintenance or assistance of needy relatives as so much rendered to the Lord, (and excusing oneself from other contributions,) when to care for the poor or afflicted of one's own kindred is simply a Christian duty like the support of a family.

12. By neglecting the daily and prayerful *study* of God's Word, for the purpose of *understanding* and *doing* his will in this, as in every other thing. And, finally, by a persistent and wilful *self-indulgence* which misinterprets and resists the teachings of the Spirit and the Word, as "inconsistent with a dispensation of grace, bringing one under legal bondage."—(*N. Y. Evangelist.*)

## SYMPATHY.

THE meaning of the word sympathy, in the Greek, is *suffering with.* Love and sympathy are twin sisters. We cannot have the one without the other; if we have real love we must be in sympathy with the object of that love. In the present day we talk much about love, and of how much union there is amongst Christians, but is it real? If so, where is the sympathy that should exist? For you *cannot* have one without the other. How beautifully it is described by Paul in his epistle to the Corinthians, where the Church of God is compared to the human body; if one member suffers, all the other members suffer also, does it say? Ah, no; but suffer *with* it—that is *true* sympathy. But if we want an example of perfect sympathy, we have not to search far for it, for as soon as we find Jesus we find perfect sympathy. Did not He sympathize with the widow of Nain, and enter into her sorrow, and bring joy into her soul by restoring her son to life again? But, above all other times, how that sympathy flowed forth at the grave of Lazarus. "Jesus wept." "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews iv. 14-16). Ah, yes, Christian reader, if you have no fellow-saint to sympathize with you, you have Jesus. If you have no one to unburden your heart to, you still have Jesus. He can enter fully into your sorrow, your joy, your affliction. Yes, He—how wonderful!—suffers with you (Isa. xviii. 9). But although the Lord Jesus is in sympathy with all His saints, when on earth He had none to sympathize with Him. You remember the agony in the garden; did those three disciples enter into His sufferings and watch *with* Him then? No, they slept. How like ourselves. And when it came to His death they all forsook Him and fled. How often is the form of remembering His death gone through by many a child of God at the supper, and we are, as it were, asleep—*there is no sympathy.* Like Eutychus we at times go spiritually asleep, and are not awakened till we fall to the ground, and need the renewing of Divine strength.

Sympathy means something more than pity. We may pity a beggar who is in want and give him alms, and still have no sympathy with him; also, we may pity the bird which is in confinement. But true sympathy identifies itself wholly with its object, and becomes, as it were, *one with it.* As in the thirteenth chapter of Hebrews, where Paul says, "Remember them that are in bonds, as *bound with them.*"

Christians need sympathy with one another sadly at the present time. So many seem to labour for the Lord in a more or less isolated way. And often when it is otherwise, how much the work assumes a merely business character. My brother's or my sisters' work, if of and in the Lord, should be my work. But should sympathy only extend to work for the Lord? Ah, certainly not, in everything we should be one. The trials, the sorrows, and the joys of fellow-pilgrims should be mine, even as we are one in the Lord. Yes, then we will possess true sympathy, sympathy that will cause us to weep together, to sorrow together, to mourn together, to rejoice together. Ah, fellow-saints, may you and I, in our lives and conversation, shew such sympathy to one another, and to all the redeemed with whom we are brought into contact.—*Word and Work.*

## HOME POLITICS.

A VAST amount of misdirected energy is diverted to foreign and national politics, which might, if devoted to the improvement of home affairs, be a great blessing to all concerned. How many working men, for example, are active members of Radical organisations, or Conservative associations, or lond in their demand for manhood suffrage, or the abolition of this, that, and the other legislation of the past—whilst their own homes are miserable through the absence of that which no legislation whatever can supply so well as the individual attention of the head of the household. Most of the blessings which the most cultivated dreamers of political liberties and 'reforms' have ever aspired after, are *already* within the reach of every industrious and well-intentioned man. If he abstains from squandering his money in drink, he can, in general, provide comfortably for his daily wants, and lay something up for a time of trouble. If he wants a good home, he can then either become his own landlord or select one according to his needs. If he gives heed to the practical teachings of the Word of God, he can acquire consolation which will last through all his life, and into the valley of death, and glorious life beyond. And thus providing for his temporal and spiritual wants, he will also, in most cases, whilst so doing, foster the education and the domestic peace and harmony of all the household. In short, the blessings of true religion, which include the virtues of temperance and thrift, which are within the reach of every man, will secure, in this age, almost every desirable object for any family—and scores of objects which no legislation whatever can secure without these virtues.—(*Word and Work.*)

## "ONE LITTLE EWE LAMB."

FRENCH Protestants, though numbering hardly a fortieth of the population of France, burdened by the necessities of their home work, and crippled by conflicts with rationalism in their own ranks, have regarded foreign missions not simply as a duty to the heathen, but as a means of spiritual blessing to themselves. Their mission to the Bassoutos is one of the most successful in South Africa. The degree of Christian civilization attained has subjected their converts to repeated trials through the jealousy and covetousness of adjoining populations, especially of the Dutch Boers. They have seen their churches and school-houses destroyed, their cultivated fields laid waste, and they have sought new homes with a trustful faith and unflinching devotion to the cause of Christ.

But now comes a sadder trial. The same English High Church influence that has interferred in the work of the American Board in the Hawaiian Islands and in the Mahratta mission; with the London Missionary Society in Madagascar; with the German missionaries among the Kohls; with the Church Missionary Society of Ceylon; and with the Presbyterian Board in Persia; now seizes this little ewe lamb of the French Protestant Evangelical Society. Would that the whole Protestant world would cry out against this wrong! Would that some Nathan

could make his voice heard, *effectually*, in the ears of these men!—*Miss. Herald.*

## THE WHOLE-HEARTED CHRISTIAN.

LESSONS FROM THE LIFE OF DANIEL.

NOTES OF AN ADDRESS

BY THOMAS LYDIATT.

THE study of Daniel will be found a profitable one, if we look at some of the traits in his character. He was one of God's chosen people who had been brought to Babylon. One in whom there was no blemish (chap. i. 4). Therefore we conclude he was—

I. A PURE-MINDED MAN.

Can we wonder that he would not *defile* himself with the king's daily portion of meat, as we are taught in chap. i. 8? He manifested the true *Nazarite character*. Of Jesus it is written,—"He was holy, harmless, *undefiled*, and separate from sinners." Let us, who have been delivered from the bondage of sin, like Daniel, "touch not, taste not, handle not" the unclean. For God hath not called us to uncleanness *but* unto holiness. "And again, having therefore these promises, let us cleanse ourselves from all filthiness of the flesh, perfecting holiness in the fear of God" (2 Cor. vii. 1). "And every man that hath this hope in Him, purifieth himself, even as He is pure" (1 John iii. 3). How much more we might be used of the Lord, if we obeyed His Word, in keeping ourselves unspotted from the world, which is ignorant of God, and is at enmity against God. There is too much of this joining affinity with, and helping the ungodly. We are thereby shorn of our strength, and our testimony hindered.

There is no true fellowship with God without this purity which was so manifest in Daniel. This should be the aim of every true Christian, "lifting up holy hands." "Blessed are the pure in heart, they shall see God." Unto such as *are* pure, Paul teaches, "all things are pure; but unto them that are *defiled* and unbelieving is nothing pure; but even their mind and conscience is defiled" (Titus i. 15). They judge everything and everybody from *their* standpoint. "Daniel purposed in his heart" (what is inside will come out), therefore he requested that he might not defile himself.

II. DANIEL WAS A FAITHFUL MAN.

"Now faith is the substance of things hoped for: the evidence of things not seen." "Prove thy servants," said Daniel, when Melzar, the prince of the eunuchs was afraid of his head (chap. i. 12). Daniel's faith laid hold upon God, and he had no fear as to results. And it was so—"According to your faith be it unto you," for at the end of ten days he was fairer and fatter in flesh than all the children which did eat the portion of the king's meat. And again when the wicked conspirators had carried out their design in getting the decree signed, his faith did not fail him. He went into his house and prayed, and gave thanks before his God, as he did aforetime. He could afford to leave consequences to his God. How do many act in these days when they are tried? What compromising, what turning aside and bending to circumstances, as if God had changed. Oh, for this unswerving faith and confidence in the God whom we serve, to deliver us out of every difficulty and danger.

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And says it *shall* be done."

"Brethren, "have faith in God." Without this we shall not be able to cast out devils, and remove mountains. If faith cannot walk, it should climb. Read again what *has* been done "by faith" (Heb. xi. 33&c.), and you will be led to cry, "O Lord, increase *my* faith," and you will refuse the food that this world offers you, as unsuited for your new nature. If our faith is to be vigorous, it *must feed* upon Christ in His Word. Neglect this, and love will decline, faith be weakened, prayer restrained, and we are easily overcome. "This is the victory that overcometh the world, even our faith" (1 John v. 4).

III. DANIEL WAS A WISE MAN,

skilled in wisdom, and cunning in knowledge, and therefore had ability (power) to stand in the king's palace (chap. i. 4 and 17). Moreover his wisdom and knowledge were God-given. This was his qualification for teaching others. We, too, may have wisdom. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not." "With all thy getting, *get wisdom*." Not the wisdom of this world, which is foolishness with God, but "the wisdom that is from above, which is first, pure, then peaceable, gentle," &. (James iii. 17). In Acts vii. it is said of Moses, "that he was learned in all the wisdom of the Egyptians and was mighty in words and deeds;" but the Egyptian wisdom was of no account with God; he had to be *taught* of God before he was fit to be a *leader* of His people Israel. And you remember, dear friends, how the Apostle Paul prayed for the Colossians, that they might be "*filled* with the knowledge of the will of God in *all wisdom* and spiritual understanding." That they might walk right and be fruitful in every good work (Col. i. 9-11).

I think we are here taught the *secret* of Daniel's doing that which was right, and of his powerful testimony for God, in the midst of wicked and evil-designing men. He lived *near* to God, and was taught of God. "The secret of the Lord is with them that fear Him, and He will show them His covenant." When Daniel was called in before the king at the impious feast, he could read the writing upon the wall, for he had *spiritual discernment*, as we shall have if we walk with God. If we would know the things of God, we must be taught of the Spirit (read 1 Cor. ii. 10-14); and there is another word in John xiv. 21, with which I have often been struck upon this point—"And he that loveth Me shall be loved of My Father, and I will love Him, and will *manifest* Myself to him." How much more we might know, but for our unbelief and disobedience?

IV. HE WAS A MAN OF STRICT INTEGRITY.

There was an *excellent* spirit in him. This was why he was preferred above the other presidents and princes (chap. vi. 2, 3); that the king who was his *master* should have *no damage*. Let us who are in this strange land be as careful about our conduct to *our* Master, even Christ, that He may not be damaged by our inconsistency.

It may seem strange to some what Paul wrote to the Christians at Colosse (chap. iii. 8, 9)—"*Lie not* one to another," &c. How sad to think of a Christian telling lies, and some professors *living* a lie, delighting in worldly amusements and pleasures, like Israel, who lusted after the flesh pots of Egypt. The Masters's cause is damaged by such. What dishonest trade transactions we hear of—rash speculations made; greed after gain; slave-driving masters; careless and lazy servants; love of *dress*: display of jewellery, &c. What a category of prevalent sins we might name here, so manifest in many professors. We do not wonder at Paul saying, "For many walk, of whom I have told you often, and now tell you *even* weeping, that they are the *enemies* of the cross of Christ, whose god is their belly, who mind *earthly* things" (Phil. iii. 18, 19). Oh, my brethren, the Lord's work is damaged by such. Let us see to it that *we* are not among the number. Be upright, be honest, be diligent, be sober, be watchful, be prayerful, be faithful, and "the Lord will withhold no good thing from them that *walk uprightly*." Why, I have heard some *professors* say they see *no harm* in going to the theatre; in raffles, lotteries, novel reading—then I say, they don't know or read their Bibles.

V. DANIEL WAS A HOLY, BLAMELESS MAN.

Read the testimony of his adversaries (chap. vi. 4, 5). They could find none occasion nor fault in him. We have here a high standard before us; viz., "*Holiness*, without which no man can see the Lord." This is enjoined upon all the followers of the Lord Jesus. "Be ye holy, for I am holy" (1 Pet, i. 15, 16.)

Our bodies (in which, as earthen vessels, we have a priceless treasure) are to be rendered in *holiness* to the Lord, as Paul teaches in Rom. vi. 19: Even so, "yield your members servants to righteousness unto *holiness*." How often we are guilty, as was the case with Belshazzar and Nebuchadnezzar, of *misappropriating* and *misusing* the vessels of the Lord, "Know ye not that ye are not your own; for ye are bought with *a price*." Therefore, we belong to God. To this end, "Christ also loved the Church, and gave Himself for it; that He might *sanctify* and *cleanse* it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be *holy* and without blemish" (Eph. v. 25-27). Have you thought of the name given to believers in Heb. iii. 1: "*Holy brethren*." Oh! how many there are who are not holy, but polluted, and therefore unfit to be used of the Lord in His service. Nothing unholy can come into His presence. In Ps. xxiv. the question is asked: "Who shall ascend into the hill of the Lord? or who shall stand in His holy place?" The answer is then given: He that hath *clean* hands and a pure heart." Only such *can* see God. *Let us*, like Daniel, lift up holy hands. Remember the teaching of the Apostle Peter in his first Epistle (ii. 9): "But ye are a chosen generation, a royal priesthood, an *holy* nation, a peculiar people; that ye should shew forth the praises (virtues) of Him who hath called you out of darkness into His marvellous light." Let us each one ask solemnly before God, *am* I walking in *holiness* before God? *Holiness*, in the New Testament, means *walking in separation from the world*. Our conversation, our company, our walk, our actions, our *whole life* ought to be labelled, "Holiness to the Lord." "Walk in the Spirit and ye shall not fulfil the lust of the flesh."

VI DANIEL AS A MAN OF PRAYER.

What a happy prayer-meeting that must have been, consisting of himself and his three companions (chap. ii. 17-18). We are told that they *desired* mercies of the God of Heaven. Daniel prayed *to* God; he did not pray *at* men, which I have heard some Christians do in their pretended addresses to the God of Heaven. Daniel had *set times* for prayer—*three times a day*. He attended to his daily duties, but he did not neglect this holy exercise which is too often regarded by some as a *duty* instead of a *privilege*. We are told in the ninth chapter the subject of one of Daniel's prayers. What pithy sentences in verse 19: "O Lord, hear; O Lord, forgive; O Lord, hearken; and do," &c. Aye, he poured out his heart before God, and he soon got the answer, while he was yet speaking. And in the history of the Church of Christ, whenever there has been a genuine revival, it has been preceded by much prayer. We want more praying men and women, and in the name of the Lord we shall be able to do great and *mighty things*. This noble Daniel knew where to go for strength to bear his trials, for deliverance out of the *lion's den*. Prayer is *our* best resource in the hour of affliction. My brethren, visit the throne of grace often; and our "God shall supply all your need." His ears are opened to our prayers; if we have not, it is because we ask not, or else we ask amiss. Our Lord said, "If ye abide in Me, and My words abide in you, ye shall ask what he will, and it *shall* be done unto you" (John xv. 7). It may be but—

"The heaving of a sigh,
The falling of a tear,
The upward glancing of the eye
When none but God is near."

Let us pray more for our children's conversion; teachers, pray for your scholars; believers, pray for your pastors; and let all preachers imitate the sainted Baxter, who stained his study-walls with prayer. When the Church has more prayer-meetings, there will be more praise-meetings. The Lord pour upon us the spirit of prayer, and to Him shall be the praise. Amen.—*Word and Work.*

## I WILL TELL IT.

MANY a physician has gained his practice by one patient telling others of his cure. Tell your neighbours that you have been to the hospital of Jesus, and been restored, though you hated all manner of meat, and drew near to the gates of death; and, may be, a poor soul just in the same condition as yourself, will say "This is a message from God to me." Above all, publish abroad the Lord's goodness, for Jesus' sake. He deserves your honour. Will you receive His blessing, and then, like the nine lepers, give Him no praise? Will you be like the woman in the crowd who was healed by touching the hem of His garment, and then would have slipped away? If so, I pray that the Master may say, "Somebody hath touched Me," and may you be compelled to tell the truth, and say, "I was sore sick in soul, but I touched Thee, O my blessed Lord, and I am saved, and to the praise of the glory of Thy grace I will tell it, though devils should hear it; I will tell it, and make the world ring with it, according to my ability, to the praise of Thy saving grace."—*Spurgeon.*

## ON THE WITNESS STAND.

Do Christians realize that they are citizens of a spiritual realm which is as essentially real as the land they now live in? Do they reflect that such citizenship implies obligations to the government under which they are brought by regeneration, and that one of their duties is witness-bearing? In the heavenly world this is unnecessary; but in the present life it is essential to the welfare of others and the increase of Christ's Kingdom. It is important as a means of persuading men to turn from error to truth—from death to life.

Testifying is done with the mouth. There are many means of influence, but this is a main mode of convincing. There are light-giving bodies; and the sun is the symbol of Christ, of His Church, and of the individual Christian. Yet it is evident that the duty of the Church does not end with shining; nor with preserving, after the symbol of salt. "Ye are My witnesses," saith the Lord, and however important the character in the witness may be, his testimony is taken from his lips. He is to be truthful, but he is also to utter the truth.—*Herald and Presbyter.*

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on 28 February, 2020

## TRIUMPH OF FAITH.

ONE Sunday evening very recently a young lady attended a religious meeting on the Continent, at which we also were present. Ere that day week had come round she was in her grave. Small-pox, of a very virulent description, had seized her, and carried her off in a few days. She had come abroad with her sister, who had only a short time before left her for a time on business. All alone in an upper room, in a strange hotel, without a soul to visit her, she lay a dying. A strange nurse attended her, and a clever doctor came and pronounced her case hopeless. What a sad position, and yet in that lonely room, suffering from a loathsome disease, she proved the truth and power of Christianity. She was sustained by the Saviour, in whom she trusted, and so great was her peace, calm, and holy joy, that she was happy in her soul, and able not only to say, "Thy will be done," but to express her perfect resignation, and to die without a wish ungratified. Whatever her wishes might have been, she was able to give them all up, and to resign herself entirely to the love and care of her Lord and Saviour Jesus Christ. "Yea though I walk through the valley of the shadow of death, I will fear no evil; for *Thou art with me*; Thy rod and Thy staff they comfort me."—C. B.—(*Word and Work.*)

## TELEGRAPHIC NEWS.

*Rome, May 24th* : Daily receptions are being held at the Vatican, by the Pope, of bands of pilgrims of all nations, who are pouring into Rome, and who come offering presents and money, His Holiness, in receiving some German pilgrims, made a speech on the occasion, in which he compared the Emperor of Germany to Attila.

*Berlin, 24th* : An active exchange of diplomatic communications between Berlin and the German Ambassador at the Italian Court has followed on the return of Prince Bismarck to Berlin and his interview with the Emperor William. Prince Bismarck took his departure for Kissingen to-night.

*Constantinople, 24th* : A demonstration is being made here by the Softas, who demand the dismissal of the present Ministry.—Advices from the seat of War in Asia Minor state that the Turks have landed a corps of Circassians at Adler (?), without meeting any opposition.—Constantinople has been placed in a state of siege.—The demonstration of Softas which has just taken place here only numbered 2,000 men. A deputation of five of them was admitted to the Turkish Chamber of Deputies, and demanded that certain modifications should be made in the Ministry. A Court Martial has been ordered upon the Governor of the fortress of Ardahan with reference to the retreat of the Turkish forces from that place before the enemy.—The Russian troops in Roumania are moving towards the west, and 85,000 of them are already concentrated on the Upper and Middle Danube.—The river has settled down, but it is not probable that the passage can be made before the middle of June.

*Berlin, 25th* : The Berlin semi-official journals have assumed a hostile tone towards the new French Ministry.—The diplomatic relations between Germany and Italy are at present very intimate.

*London, 26th* : Latest advices received from the Seat of War in Asia Minor state that the Russian forces are advancing by rapid marches towards Erzeroum, and that their vanguard has already reached Olti. The left wing of the army is marching towards Diarbekir, whilst the centre commenced bombarding the outworks of Kars.—The position of the Turks in the Asiatic Provinces of Turkey is considered to be critical.

*27th* : The Persian Minister at Constantinople has presented a Note to the Porte from the Shah of Persia containing the most pacific assurances.—Latest advices received from the Seat of War in Asia Minor state that the Head Quarters of the Russian Army Corps of the Caucasus have been transferred to Alexandropolan and that the Russian left wing has reached Van,—Constantinople advices state that a Turkish Ironclad has been sunk at Ibraila by a Russian torpedo vessel.

*28th* : Latest advices state that the river Danube and the rivers Aluta and Sereth (tributaries of the Danube) have overflowed.—Telegrams from the Seat of War in Asia Minor have been received, stating that the Russian troops from Ardahan have joined the main body of the Russian army before Kars, and that fighting is going on near Souknoum Kaleh, whither the Russians are sending reinforcements.

*Paris, 28th* : Marshal MacMahon has made a pacific speech, in which he stated that France had no intention of taking part in the present European complications.

*Constantinople*, 28th : The Porte has received information from Asia Minor which states that Ardahan has been re-captured from the Russians by Turkish troops.

*Athens, 28th* : The Greek Ministry has resigned.

*London, 29th* : The Russian Ambassador to the Court at Berlin, and the Russian Ambassador to the Court at Vienna, have both gone to St. Petersburg.

*Constantinople, 29th* : The Roumanian Army is concentrated in Little Wallachia, and remains on the defensive.—Arrests of Softas continue to be made here, and several of the ringleaders have been banished.—A demonstration has been made at Athens urging the election of a strong Ministry, and the necessity for military preparations.

*Paris, 29th* : A Circular from the Duke de Broglie (President of the Council of Ministers) has been issued, in which he requests legal authority to repress the attacks of the Radicals and curb the license of the Press. Fresh wholesale changes are being made in the French Prefectoral Administration.

*London 30th* : Advices from Berlin state that the German Ironclad Squadron has gone to the Levant.—No fresh news has been received from the Seat of War before Kars. The news of the recapture of Ardahan by the Turks is up to the present entirely unconfirmed.—The Russian troops have evacuated the Abasian Littoral of the Black Sea, but are guarding the mountain passes into the interior.—A continued cannonade is going on between Widdin and Kalafat.

*Berlin, 30th* : The semi-official *Provincial Correspondenz* of Berlin in an article on the situation lays stress upon the share that Germany has taken all along in the efforts for the maintenance of the European peace.—The garrisons of Alsace and Lorraine have been reinforced.

*Brussels, 30th* : *Le Nord* states that the Russian Government is anxious to reassure England that Russia will not assail her interests, as defined in the speech made by Mr. Cross (Secretary of State for the Home Department) in the House of Commons on the 7th May, wherein he said that England's interests were to protect the Suez Canal and guard Egypt and permit no interference with the freedom of the passage of the Dardanelles and Bosphorus.

*London, 31st* : Price Gortschakeff will accompany His Imperial Majesty the Czar to Ployesti on the 2nd June. This has given rise to vague rumours at Bucharest that negotiations for peace between Russia and Turkey are about to be opened up through the mediation of Germany.

## PASSENGERS SAILED.

Per P. and O. Str. *Khiva* 28th :

For Southampton.—Mr J Marriott, Mr and Mrs Simpson and child, Dr R G Griffith, Lieut J N S Kirwood, Mr Justice Kernan, Mr E Bland, Mr R M Rodger, Mr J W Bond, and Miss Kernan.

For Brindisi.—Mr J K Bythell, Mr T Drysdale, Lieut Col W E Thomson, Mr R L Campbell, Mr Paul Koop, Mr Jones and Mr E T Webster.

For Venice.—Mr G E Harford, Capt Davison R E, Mr P Ruff, Mr E Comber, Mr L R W Forrest, Mr L Schumecher, and Capt Harrison, R E.

For Aden.—H E Rear Admiral Sir R Macdonald, K C S I, Lieut A Crawford, Mr J Lloyd, Mr Rant, and Mr Yardley.

Per. Str. *Australia*, June 1st :

For Genoa.—Rev D C Boyd, Mrs Boyd and three children, Mrs Butcher, Miss Butcher, Miss Butcher, Mr C Monnet, Capt Searle, Mr Christopher Wait, and one friend, Rev A Bodewin, Mr O Weyland, Miss Pontaz, Dr Miller, Mr Pontz, Major Maule, Signor A J Inzoli and Mr J Greenfield.

For Port Said.—Monsr Agard.

For Marseilles.—Mrs Mowis.

Per P. and O. Str. *Venetia*, June 1st :

For Southampton.—Mr B Urwick, R N, Mr D Lane, Mr J Soper, Mr and Mrs Bourne and two children, Miss Sewell, Mrs Hawick and infant, Mr Geo W Read, Mrs Griffiths and two children, Miss and Master Read, Sir W Gordon Cumming, Mr and Mrs H B Simson and child, Mr W Wilson, Dr and Mrs Crowe, Lieut-Col H St G Tucker, Mr J T Tickle, Mr Burns, and Mr J Robson.

For Suez.—The Hon'ble Mr and Mrs R C Oldfield, and Mr O Fiedler.

From Aden to Southampton.—His Excellency Vice-Admiral Sir Reginald Macdonald K C S I, Lieut A de C Crawford, Mr J Lloyd, and Mr W Rout.

For Venice.—Mr G A Robertson, Mr G P Robinson, and Dr Buhler.

## PASSENGERS ARRIVED.

Per Str. *City of Baltimore*, 25th, from Liverpool :

Dr B Evers, Major P J Rivers, Mr H Mason, Mr C H Sternsdale, and Mr J H Dunkerly.

Per P. and O. Str. *Sumatra*, 30th :

From Southampton.—Mr Z R Barfield, and Mr S Macdonald.

From Venice.—Col Lilly, Mr and Mrs Phaire, Mr H Thomas, and Mr and Mrs Giertsen.

From Suez.—Mr B Lang.

## Domestic Occurrences.

### MARRIAGE.

SANDEL—DAY—May 24th, at the Presbyterian Church Chinsurah, by the Rev. William Milne, M. A., Free Church, Calcutta, assisted by the father of the bride, Mony Lall Sandel, M. A and B. L., Pleader, High Court, son of the Rev. Hari Har Sandel, St Paul's Cathedral, Missionary, Calcutta, to Mary Mackay, eldest daughter of the Rev. Lal Behari Day, Professor Hoogly College.—No Cards.

### DEATHS.

TREVOR—May 17th, at Nusseerabad Ella Maude, child of Major W. Gordon Trevor, Bombay Staff Corps, aged 6 months and 23 days.

SPARKS—May 25th, at Kirkee Edith Marie Maud, the youngest daughter of Charles E Sparks, Public Works Department, aged 14 months.

SWEENEY—May 27th, at the Oomercarry Police Station, Alfred Russell, son of Mr. T. G. Sweeney, Inspector of Police, Bombay.

WHITE—May 24th, at Indore, Central India, Edith Latitia, the beloved wife of Surgeon-Major Charles White, A.M.D.

## "BOMBAY GUARDIAN."

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